



THE IMPLEMENTATION OF MULTICULTURAL ISLAMIC EDUCATION VALUES AT TENGGER COMMUNITY LOCAL CULTURE

(An Ethnographic Study in Sapikerep Village, Sukapura, Probolinggo)

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Abstract

This article investigates the implementation of multicultural Islamic education that exists amongst Tengger tribe known as indigenous community living in Sapikerep Village, Sukapura, Probolinggo Regency, East-Java. The purposes of this article are; first, describe, analyze and interpret the values of multicultural Islamic education contained in the local culture, second, describe, analyze and interpret the application of multicultural Islamic educational values in the local culture of the Tengger people in Sapikerep Village, Sukapura, Probolinggo Regency. This research is a type of qualitative research with Cresswell's realist ethnographic approach. Data collection techniques use participant observation techniques, in-depth interviews, and documentation. While informant determination use purposive and snowball sampling techniques. As for analyzing data use spreadly analysis techniques, which perform analysis with four steps, namely domain analysis, taxonomic analysis, component analysis, and cultural theme analysis. The continuation of data validity test techniques using source triangulation techniques, methods, and theories. The results of this study show there are values of Multicultural Islamic education tengger culture in Sapikerep in the form of respect, mutual advice, help each other and conserve nature/environment. These values are implemented in tengger ceremonies, such as Kasada ceremonies, Karo ceremonies, Unan-Unan and others. By the end, formed the implementation of multicultural Islamic educational values to the local culture of the Tengger tribe in the form of AGIL -based assimilation models (adaptation, goal attainment, integrating, and latency).

Keywords: Values of Multicultural Islamic Education, Tengger local culture

A. Introduction

Tengger people, has its own uniqueness compared to mountain communities in Indonesia, even in Southeast Asia. In addition to having a long historical historiography, Tengger is known to have a firmness in maintaining values, traditions, and culture amid the changing currents of the times. According to some versions, the Tengger community originated from Majapahit escape at the end of its period of power which was defeated by the Islamic power of Demak. But, in other opinions, Tengger tribal entities have inhabited the area around Mount Bromo before the Majapahit era.

"The religious status of this typical Tengger is displayed at length in Serat Centhini, a paper whose writing was initiated by Kanjeng Gusti Prince Duke Anom Amengkunegara III, who then after ascending the throne titled Sinuhun Paku Buwana V in Surakarta. In Serat Centhini is told the meeting between Raden Jayengsari who is Muslim and Resi Satmaka who is Buddhist. The meeting took place in the Tengger area close to Mount Bromo. In the meeting Resi Satmaka told the customs and religious ordinances of the Tengger people and the religions of gods, such as the gods Sambo, Brahma, Vishnu, Indra, Bayu, and Kala. On the contrary, Raden Jayengsari also told about the religions brought by the Prophets, from Adam, Noah, Ibrahim, Dawud, Moses, Jesus to the Prophet Muhammad. (Suwandi/Head of Sapi Kerep Village/ 20/01/2020).

Another supportive study is about the Tengger community has been done by several researchers. Purwanto (2007:34) examines the social changes of Tengger society in the perspective of social identity theory. Tengger's remote community during the New Order also did not escape the flow of development. Ridei (2011:2) tries to look at the relationship between Islam and local culture in the religious behavior of the Tengger Muslim community. He saw Tengger Muslim communities interacting and relating because they were based on equality in achieving the same goal of truth and being tied to a culture they produced themselves, namely Tengger culture.

The role of religious education and tolerance of the Tengger community is very influential in interaction between communities. This is known as the results of Tuanaya research (2007: 245) conducted in Sumber subdistrict and Sukapura Probolinggo regency is quite important. He found that the relationship (interaction) of Tengger people who embraced Islam and Hinduism the results showed that the potential for horizontal conflicts of religious background could be greater, but could be resolved with the media of customs (local culture). Sodli's research (2012:156) found a local culture for religious harmony in Probolinggo that specifically reviewed Tengger's local culture in Probolinggo Regency. In this research, Sodli revealed that the Karo tradition has a dimension of harmony for the community because the activity involves all communities of various religions, both in preparation and procession.

While this study fills empty space that **has** not been touched by previous researchers, namely on **the values of multicultural Islamic** education contained or absorbed in the local culture **of the Tengger community** in Sapikerep Village Sukapura subdistrict, Probolinggo regency. Especially on the **application of educational** values in

the implementation of customary ceremonies ran by the tengger community. In the hope that this research **can contribute** to enriching theoretical treasures for scientists, educational and cultural practitioners, especially in terms of Multicultural Islamic education, as well as to complement the results of previous research. In addition, the results of this study can be used as input for the formulation of concepts about local culture related to multicultural Islamic education, this research can also be used as a study to build further research hypotheses related.

Research Methodology

This research was carried out on the Tengger tribal community in Sapikerep village of Sukapura Subdistrict, Probolinggo Regency which began in late 2019 until early 2021 (Grandtour). The selection of this location was done because it considers the Tengger people in Sapikerep village of Sukapura District have a contribution of religiousness and social harmony that can represent multicultural Islamic education research in realizing the values of religious moderation.

This research is carried out using qualitative methods, which are methods directed at the background and individuals holistically (intact). Qualitative research is pragmatic, interpretive, in-depth and based on one's life experience (Marshall & Rossman, 2010: 87). So that in this case describe, understand and interpret and dynamic related to qualitative research. This qualitative research has characteristics such as: (1) Description, understanding and interpreting, (2) Dynamic, (3) Many ways of conducting research, (4) Inductive thinking (5) Holistic, (6) Variations in natural design data, (7) Researchers play an important role, (8) In-depth study, (9) Word form, themes in writing and (10) Not linear. (Lichtman, 2010, 12-19).

Researchers in this study deliberately use ethnographic approaches, because researchers consider this ethnographic approach very appropriate, ethnographic studies are qualitative research designs that describe and interpret the same patterns of values, behaviors, beliefs, and language of a cultured **group. (Creswell, 2012:125).**

Ethnography is the work of interpreting and describing culture. The main purpose of this activity is to understand a view of life from the point of view of the native population. **(Spradley, 1997:29).** The purpose of ethnography is to understand the point of view of the native population, its relation to life, to get its view of the world. Ethnography not only studies society but more than that, ethnography requires us to learn from society. The main ethnographic technique of this early days was a long interview, many times, with several key informants, namely the old people in the society who were rich with stories about the tengger tribe, about the life that was there. This research is

intended to investigate society and culture by testing humans, interpersonal, social and cultural in all its complexity.

In the technique of data collection on this research is done with three approaches, namely; 1). Observation (*Observation*), 2). In-depth interview (*Indepth Interview*), 3). Documentation (*Documentation*). Observation is an observation or photographing **activity** conducted by researchers, where the researcher plays an active role in the research locus, this indicates **the researcher is** present in the study. Observation can be defined by observation and recording with systemic phenomena studied (Marta, 2004: 82). While documentation studies are the retrieval of data through written drafts, images or photos that strengthen the data, and documents related to research. The **documentation method is a stable and accurate source as a mirror of** the actual situation/condition and can be analyzed repeatedly **by** not experiencing changes. Dokumentasi **is any process of proof based on any type** of source, whether oral, written, illustrative or archaeological. (Gottschalk, 1986:38).

Spradley's data analysis technique, commonly referred to as research with ethnographic approaches with a focus on the study of *culture*, which influences the social behavior of individuals. The study describes, analyzes and interprets findings on the ground in the form of narratives or texts rather than in numerical or statistical number-lifted form. Here are the steps in qualitative research with spradley model ethnographic attachment

B. Discussion

The Value of Multicultural Islamic Education in the Tengger Sapikerep Society

Researchers assess that although the Tengger community has been cultured by Islamic, Hindu or Buddhist religious identities applied since the New Order, the reality is that the Tengger community still carries out the traditions and culture of Shiva-Sugata (a culture of compassion that makes tengger people afraid of evil acts that appear to themselves). The strategy was carried out by the Tengger people to present existence in the dynamics of change and influence of Islamic hegemony and political-governmental power.

From the above dynamics, the identity of tengger community traditions, customs, and cultures is still strong until modern times that is interesting to analyze. Their conservative movement of hereditary noble values continues to be carried out according to tengger customary norms. The relationship between power, politics, and culture forms a distinctive social reality. The reality is that the Tengger tribe has a variety of local cultural uniqueness in the form of various ritual ceremonies that are thick with islamic educational values and until now are still glorified.

The local culture of the Tengger people actually seems to describe the subtansi of Islamic educational values itself, namely: morality, justice, social harmonization and nature as a form of God, and many more. The whole conception of Islam is still based on the Qur'an and Assunnah which are always inherited by Muslims through the scholars for generations. Islam believes that the Prophet (peace be upon him) in teaching Islam always respected the cultural heritage of the ummah in the past without having to eliminate it altogether. Islamic ethics also emphasizes relationships with fellow people, nature, and God. This emphasis is not uncommon to make this school of ethics referred to as humanism ethics. The ethics of humanism emphasizes a harmonious, balanced and harmonious relationship between man, nature and God (Ichsan, 2009: 179).

The role of religious education and tolerance of the Tengger community is very influential in interaction between communities. The relationship (interaction) of Tengger people who embrace Islam and Hinduism the results show that the potential for horizontal conflicts of religious background can be greater, but can be resolved with the media of customs (local culture). Local culture for religious harmony in Probolinggo that specifically reviews the local culture of Tengger in Probolinggo Regency. Like the Karo tradition that has a dimension of harmony for the community because the activity involves all communities of various religions, both in preparation and procession. The value of Multicultural Islamic Education in tenggersociety that as a whole the values contained in the culture **of the community are as follows:** *saling respect and respect, Mutual advice, help, gotong-royong and menjaga alam/environment.*

Theabove values are **the values of Islamic** education that arise **from the** noble values that are actually the wealth of reason of **the Indonesian** people and **the** Tengger tribe in particular. Looking back at Indonesia, there are various different wealth in each region both in terms of ethnicity, race, language, religion and culture. This diversity as a pioneer of a nation in creating religious harmony to make it easier to establish cooperation (Ali, 1999), on the side of religion has two impacts, namely Sentripental (as a unifier) and also Centrifuges (Breakers) (Soelaeman, 1987: 229). The existence of these

two impacts that triggered a theory that raised about the relationship between religious people. Maintaining religious harmony does not need to be characterized by the emergence of various religions, which in reality it has been seen that each religion has a different pattern both from its institutional governance system, beliefs, established laws and its requirements.

Mukti Ali expressed his thoughts on "agree in disagreement". Who think that through this concept can maintain religious harmony. In a way, he must believe that the religion he embraces is the most true, and allow followers of other religions to believe in the religion he embraces is also the most true. The concept of mutual trust among each other is what can lead the Indonesian state to become a complete unity is not easily divided (Ali, 1997: 227-229). Harmony among religious people first lies in the attitude of tolerance built to respond to existing harmony. For this country tolerance is very necessary in maintaining the religious frame judging by the variety of religions that develop in Indonesia not only Islam is recognized in indonesia, but also there are five other religions such as Hinduism, Buddhism, Christianity, Catholicism and Confucianism (Izza, 2013: 4). Tolerance itself should be proud but on the other hand there is also saturation from believers because indirectly the toleansi itself can give rise to the attitude of Apologists (attitudes used for the defense of belief) (Izza, 2013: 5). Adherents of religion say that the religion that is believed to have the most tolerance than the teachings of other religions, from this there will arise new tensions that are textual (Written), and Contextual (Anthropology, Sociology, and History).

In the history of Islam, prophet Muhammad (peace be upon him) has set an example to us of a tolerant and respectful society, the charter of Medina is one of the concepts of the treaty in which accommodates all communities that have different backgrounds, various religious and cultural tribes are covered in all rights and interests in the charter of Medina, no party feels aggrieved by the concept of the charter of medina offered by the Prophet, so that the charter of Medina is used as the basis in building the city of Medina that is friendly to all kinds of tribes, religions and ethnicities, all of which are protected rights, equally have an obligation to maintain the integrity of the city of Medina. Nurcholish Majid (Majid, 2003). The Charter of Medina wasthe first official political document to lay down the principle of religious freedom. And of course there are consequences that must be followed in **the implementation of the** Charter of Medina, one of **which** is with the obligation **to** obey and remind each other to jointly obey it.

In Islam itself the behavior **of** saling reminding in terms of goodness is an **obligation of** fellow Muslims. In Islam, reminding others orally as such is commonly referred to as advice. The obligation to preach is not only for people who can lecture, but for all Muslims, convey from me even though it is only one verse, so the meaning of the prophet's word is related to the obligation of da'wah. Reminding a brother who did wrong or forgot does not have to be by lecturing, just say as necessary. From the obligation of da'wah that was born the term mutual action or counseling each other. Allah affirms the commandment, one of which is in the Qur'an Surah Al-Ashr (103) verses 1-3:

"For a time, surely people are losers, except those who believe and do good deeds, and advise one another with truth, and advise one another with patience."

In the third verse it is explained that advising each other means advising each other to obey the truth and advise in patience, namely in practicing obedience and staying away from the *maxiat*. Advising each other is the activity of conveying good advice orally. Allah teaches us to control others by advising each other as a contribution and a form of caring for others. Social care is an attitude and action reflects concern for others or communities in need.

The next **value** is, **the value of compassion is a great capital in educating children, with this affection will deliver the key** to "child success" in various fields that are in harmony with their talents. With affection will also give birth to teenagers who are creative, innovative and achieve. Compassion-based education is ideally developed and cultivated by various circles; families, schools, communities and other institutional institutions. Because this kind of education has more positive impact on adolescents and encourages adolescents to positive behaviors as well. Allport stated that the application of compassion education in the form of the teaching of warm self-relationships with others is one form of maturity in personality. Therefore, according to the author, it is not wrong if the education of compassion becomes the "purpose" and "focus" of various circles even though it is only limited to "hope" (expectation) and not perfect in the state of actualization. As evidence, there are still many parents who prioritize violence against teenagers, or teachers who pay less attention to the complaints of learners, or teachers who prefer punishment with violence rather than a touch of *qalb*. Muhammad Anis stated that Allah has actually taught mankind to always have a spiritual nature that is a loving nature towards the creatures of fellow human beings and other than humans, because those who love will always give good to the loved ones. The evidence of the greatness of divine affection for his creatures is reflected clearly in the Prophet's *hadiṣ*, where this reflection can be used as a noble *tauladan* for the social community to always contrast the education based on compassion towards anyone. The Prophet (peace be upon him) said: From Aisha r.a that the Prophet (peace be upon him) said:

"Surely Allah is soft and loves to be resented. God gives because of what He does not give because of violence, and what He does not give because of others.
(HR. Muslim)

Seen in the *hadiṣ* above, God teaches to develop interpersonal intelligence in social society by loving each other, being soft not fellow creatures is no exception even animals. In this case, God loves all his creatures in any form and variety. This is a great lesson for humans as intelligent beings to not only develop compassion, softness and manners to those who are healthy and healthy in their behavior only and marginalize those who have mental disorders or *nafsaniah* disorders, but develop affection also to those who have self-problems; Behavioral deviations include juvenile delinquency. As the majority religion, Allah through the Qur'an as the main basis of Muslims also affirms the diversity of mankind in Q.S. Al-Hujurot: 13 of the following

We created you from male and female and made you peoples and tribes to get
to know each other

"O people! We created you from a male and a female, then we made you into nations and tribes that you may know one another. Indeed, the noblest of you in the sight of Allah is the most God-fearing of you. Indeed Allah is Knowing and Acquainted." (Syamilul Qur'an, 2010).

In other values, namely, please-help, gotong-royong and maintain nature / environment expects various cultures and forms of local wisdom that are different, distinctive, and unique in each region although with **the** same values. In tengger society cultural diversity and various local wisdom precisely Islam can be accepted by the community and become the majority religion in this country. Islam is not present in a vacuum. It is present in reality and even responds to the culture that exists at that time. Islam is not anti-culture, instead Allah considers Islam and the Qur'an as its holy book using a cultural approach (Sodiqin, 2008). Even in the rules of Ushul Fiqh, the culture, local wisdom and customs of a society can be a source of Islamic law known as Urf (Madjid, 2008). Thus, with the principle of the stages of adoption, adaptation, and integration, Islam and the Qur'an not only recognize, even be able to be literate with existing local culture and wisdom.

Model of Application of Multicultural Islamic Educational Values in The Local Culture of Tengger Sapikerep Community

Tengger culture has values contained in it that are actualized in everyday life that can be used as a model of Multicultural Islamic Education. As it has been explained that the Tengger people have long lived side by side in harmony and harmony even though they have different backgrounds. This became the basis for strengthening its philosophical and sociological foundations that serve as models for the application of the values **of multicultural Islamic Education to local culture** in fostering community solidarity.

Based on the results of research models applying patterns of cultural change of tengger people in the application of Islamic educational values to local culture in fostering solidarity of the Tengger Sapikerep community is a model of assimilation. There are six levels of assimilation that occur there, namely behavioral assimilation; structural assimilation; Marital assimilation; identificational assimilation; Assimilation of acceptance, and finally the assimilation of citizenship (civic assimilation). This model of assimilation is in line with the process of applying the values of multicultural Islamic Education to the **lokal culture** in fostering solidarity of the Tengger people with the functionalism-structural approach formulated by Parsons (A-G-I-L).

As for the explanation on the formulation of the model of applying the values of multicultural Islamic education to local culture in fostering solidarity of the Tengger community as follows: *Adaptation* (adaptation) of Islamic Education values in local culture in fostering community solidarity occurs in the early phases of Islam entering and developing in the tengger sapikerep community.

In this case it is indicated that there is a process of diffusion in social change that occurs through the process of conversion and the arrival of immigrants. According to Rogers diffusion is the spread of discovery (innovation) to all levels of society or into one part of society to another, diffusion always causes cultural change for those who accept other cultural elements that spread it (Sugiharja, 2013). In this case the discovery in

question is the teachings of Islam which for the people of Sapikerep village is still considered as something new. In the process of diffusion of the spread of Islam there are elements that are the main cause of the spread of Islam.

In the doctrine of Islamic religiousness there is what is commonly referred to as religious imagery or a picture of the future of life that will come to true prosperity and happiness (Sunyoto Usma, 1997: 2). Islam also gives directions (signs) what humans must do to realize the ideal situation. In that context, the teachings of Islam are not actually a passive element in social processes, but an active element in social processes including social change. Islam as a religion with a universal mission, revealed by Allah SWT to give mercy to the universe (rahmatan li al-alamin, QS, 21:107) has provided a comprehensive view of the existence of God, man and the universe. In the context of social life one of the great missions of Islam is to build a society into "khaira ummah" which is the ummah who tell the makruf, prevent from the munkar, and believe in Allah SWT (QS). Ali Imran, 3:110). The concept of "khaira ummah" is not something taken for granted, which must come by itself, automatically achieved because it is Islamic, without continuous renewal (social change) as affirmed in QS. Ar Ra'd, 13:11 that God will not change the fate of a people if they do not change it themselves.

In the **next** process, **goal attainment** the values of **Islamic education in the culture lokal** infostering community solidarity is a negotiation process in determining the **direction** of development of **tengger** society that is not blocked by religion.

Education as a vehicle in the process of changing individual behavior must certainly have a goal, where the goal is a direction to be achieved. In the Law of the Republic of Indonesia Number 20 of 2003, the basis of national education is Pancasila and the 1945 Constitution which is rooted in the values of religion, Indonesian national culture and responsive to the demands of changing times. Furthermore, national education aims to develop the potential of learners to become human beings who believe and fear God Almighty, noble morals, knowledge, cakap, creative, independent and become democratic and responsible citizens.

In the Islamic perspective, the basis and purpose of national education above in general can be said that the purpose of education is the formation of a complete individual personality (kaffah). Such an individual person is one who describes the realization of the whole essence of man by nature, i.e. as individual beings, social beings, moral beings, and godly beings. Such a personal image is often referred to as a complete human being (human kamil) or a person who is whole, perfect, balanced and in harmony. A perfect man means a man who understands God, knows himself and his environment. In educational activities, Tobroni formulated the final goal (the ultima aims of education) in Islamic education can be formulated in two perspectives, namely the human perspective (personal) and the perspective of society (social creatures) ideal. The ideal human perspective is described with: "human kamil", "human mind", "complete Muslim", "godly man", "adult man", "qualified human being", "grateful man", "caliph fi al-ardl", maturity and personal integrity", "man who is mean and thin".

In the **process of Integration** (integration) of Islamic educational values in local culture in fostering community solidarity, this is the integration of values embodied in traditional ceremonies such as karo, unan-unan and kasada.

Departing from the formulation of the Indonesian National Education System Law No. 20 of 2003 article 339, which indicates that the purpose of Indonesian education directs its citizens to a religious life. So as one form of realization of the Sisdiknas Law, integration is an alternative that must be chosen to make education more comprehensive (integral-holistic). The idea of integration (Islamic [religious] and general values) is not a discourse to achieve academic sympathetic, but an urgent need that must be carried out as an existing educational guideline, considering that education has been influenced by the thick dualism between the religious and general / secular sciences that cause the dichotomy of science, as described above. Concrete evidence of the need for guidance and models of integration of science is shown by the holding of various national seminars related to the reintegration of science, to the policies of the government, such as the policy of integration of madrassas into the national education system in UUSPN No. 2 of 1989, madrassas undergo a change of 'religious schools to' public schools characterized by Islamic characteristics.

The integration of madrassas into the national education system found its breaking point in early 2000, after the 4th President of the Republic of Indonesia K.H. Abdurrahman Wahid changed the structure of the ministry of education from the 'Ministry of Education and Culture to' the 'Ministry of National Education'. Based on that Abdurrahman Wahid rolled out the idea of 'one-stop education' of the national education system and has the same status and rights. This is what is expected and ends the dichotomy of 'general education' and 'Islamic education'.

The *last process is Latency* (*Maintaining and Maintaining Patterns*) of Islamic educational values in **lokal culture** in fostering solidarity **of this community by** always holding **traditional** ceremonies such as karo, unan-unan and kasada and preserving it as **a local culture** that must continue to live eternally in the community.

Parsons conceptualizes an ideal society if cultural values are institutionalized in the social system and norms are internalized in the personality system. As it has been outlined that the culture of advising each other has formed an institution or institution through the safe study of Eddy traditional ceremonies (2005) explaining that the preservation of regional culture and the development of national culture through education (formal or non-formal) in realizing or preserving n The cultural values of Southeast society occur in family (informal), school (formal) and community (non-formal) environments.

Ronald (2005) mentioned that Javanese people believe in their lives, they need to be associated with their environment, both with fellow humans, animals, and the surrounding environment rituals that are carried out related to survival.

C. Conclusion

Tengger culture in Sapikerep **village community experienced** adaptation in accordance with the times but in general Tengger cultural value is still applied in the life of the people of Sapikerep Village so that the value can still be absorbed as a foundation in multicultural Islamic education. The cultural values that are the foundation in multicultural Islamic education are manifested in five values, namely mutual respect and

respect, mutual advice, love and love, mutual help or mutual help, maintaining each other's cleanliness.

Both processes of social change in Tengger culture depart from the theory of functionalism-structural by Parsons describing that in the process of adaptation of Tengger culture born from the values of Islamic Education which is then absorbed in the local culture of the community which later becomes a special character of the community of Sapikerep Village, the achievement of the goal (goal attainment) tengger culture has the meaning and purpose of being a civilized human being as a manifestation to foster community solidarity and absorbed into the purpose of multicultural Islamic education to maintain the dignity and dignity of **the community of** Sapikerep village, the function and structure of walking very integratively throughout **this** education, **this pattern of integration is** absorbed into multicultural Islamic education methods. Then after a social change that makes the community have high solidarity, some of Tengger's cultural values undergo a shift or change, seeing a shift or change in some cultural values in **sapikerep village community** raises awareness to reaffirm or so-called integration (maintenance of patterns) of these values at every level of community structure.

The model of application of the values of multicultural Islamic Education in fostering community solidarity is a model of the level of assimilation that occurs there, namely behavioral assimilation; structural assimilation; Marital assimilation; identificational assimilation; Assimilation of acceptance, and finally assimilation of citizenship (civic assimilation). This model of assimilation is in line with the process of applying the values of multicultural Islamic Education to local cultures in fostering solidarity of the Tengger community with the functionalism-structural approach formulated by Parsons (A-G-I-L) namely, adaptation, goal attainment (achievement), integration and latency (maintenance) of multicultural Islamic Education values in fostering solidarity of tengger people.

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